

Politics-Aesthetics IV

The Plays

Vol. 2

E H S A N
S A B O O H I

2022-2023

POST ORIENTALISM MUSIC

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POST ORIENTALISM MUSIC

**Invitation to perform and joint cooperation the play.
Let's condemn the crimes against human rights.**

We sincerely request you to spare a few minutes (right now) and read this text to the end.

We request you, with great generosity, to send this text and joint collaboration to all your friends on different social networks.

We believe that words are more powerful than any weapon. We believe that humans have the ability to prevent the stupidity of police-political forces. We just have to agree with each other.

It doesn't matter what your gender, religion, or country is. Children and non-police people are being killed in the most heinous way possible.

We want you to play the power you have.

1. You can translate it to any language you want.
2. You can change parts of it.

3. You can make your own music for it.
4. You can perform with it.
5. You can create independent cover art, paintings, and video art.

All rights to this show are public.

1. You can publish it on different platforms and collaborate with post-orientalism.

2. Or send your works to
postorientalism@gmail.com

We will publish them under your name on all platforms.

3. Take it easy. Record the sound with your mobile phone.

4. Voices are powerful. We can stop this mass murder.

5. Art is no longer just art. It is a way for people to confront the police!

**Stop this crime against humanity.
We are impatiently waiting for you. Please
start. Tomorrow is late.**

The link to the play can be downloaded here. You are allowed to upload it anywhere you like.

*Post-Orientalism non-profit community
December 8, 2023*

Politics–Aesthetics IV

The Plays **(Vol. 2)**

playwright by

Ehsan Saboohi

Politics-Aesthetics IV (The Plays No. 2)

Open your eyes, politicians. The horrors of war are not mere abstractions or statistics; they are the shattered lives and dreams of innocent children and women. Their laughter has been silenced, replaced by the haunting echoes of conflict. We must remember the names of those lost, like Ilan Kurdi and countless others whose lives were cut short by the brutal realities of war. They were not soldiers or combatants; they were innocent souls caught in the crossfire.

War brings destruction and suffering, leaving scars that may never heal. It tears communities apart, leaving them fractured and in chaos. Yet, in the midst of this

darkness, we must strive to be the light that guides humanity towards a more peaceful future. We must reject the very notion that violence can achieve lasting solutions and instead, embrace diplomacy and dialogue as the path forward.

Let us not forget the faces of those innocent children who lost their lives, who never got the chance to experience the joy of a peaceful world. We owe it to them, and to the countless others affected by war, to do everything in our power to prevent further bloodshed. It is time to put an end to the cycle of violence and embrace compassion, understanding, and love. War may seem inevitable, but it is our collective responsibility to prove that peace is not just a dream, but a reality worth fighting for.

Politics-Aesthetics IV (The Plays No. 3)

sārah! This red color does not complement beautiful silk fabrics.

sārah! This red color is not a dress gifted to you by your husband, Ibrahim.

sārah! This red color is not reminiscent of Eve's apple.

sārah! This red color is not a precious jewel presented to you by Pharaoh.

sārah! This red color is not merely the color of blood. It is the blood itself.

"The blood of your children, sārah!

The blood of your own children and Abraham,
your wife!

They are brutally killing each other...

sārah, quickly bring some of your beautiful fabrics to cover these blood stains on the floor.

This red color signifies more than just a hue; it represents the bloodshed itself.

The color of blood cannot be erased or cleansed.

Blood cannot wash away blood."

The color of black blood is becoming even blacker. This color is not red, nor is it the color of blood.

Black remains black.

Black remains black.

Black remains black.

Politics-Aesthetics IV (The Plays No. 4)

Hey Sarah! Aren't we all God's children?

Hey Sarah! Didn't you and your wife, Ibrahim, say,
"We are all God's children"?

Hey Sarah! Are we all God's children?

Hey Sarah, are we all God's children?

Hey Sarah, are all of us God's children?

Hey Sarah, are we considered as God's children?

"They shout, 'I want my mother!'"

"Sarah, aren't you their mother?"

Hey Sarah! Do you hear your children crying?

Sara, what's the difference? , be a Palestinian or
Israeli child! Both are your children.

At the moment of brutal slaughter in the city, they have only one wish - "I want my mother!" Both want their mother.

The whole city is burning in flames by Satan and evil.

Please convey this message to Moses and Jesus!

Maybe only a miracle can save us.

Aren't we all children of God?

Sarah, come with Abraham, Moses and Jesus to help save God's children.

Politics-Aesthetics IV (The Plays No. 5)

In a short span of time, the sun will rise upon the illustrious White House, symbolizing the new day that lies ahead. The presidential hot tub has been impeccably prepared, ensuring utmost comfort for President Biden. A meticulously crafted breakfast awaits him, catering to his specific preferences. Subsequently, a meeting with the press awaits, where President Biden will emphasize the profound significance of humanity and the principles that guide us as individuals and society.

Humanity is very important in today's world. Sarah! In a few hours, esteemed members of the

European Congress will convene for an important meeting. Every aspect of this gathering has been meticulously planned and organized, adhering strictly to the precise schedule. High-ranking officials will be promptly transported in well-prepared vehicles, reflecting the utmost regard for their stature and responsibilities. We extend our

heartfelt gratitude to the distinguished ladies and gentlemen present. It is paramount to acknowledge the immeasurable importance of humankind and the principles that unite us.

Humanity is very important in today's world. Sarah!

Eastern intellectuals and theorists are traditionally known for their conservative

views, a disposition that seems to be gradually diminishing in contemporary times. Hailing from a region rich in history, they exemplify the art of stealth, honed over the course of centuries. This mastery has shaped their perspective and influenced their approach towards various aspects of life.

Humanity is very important in today's world. Sarah

Last night, the Palestinian people arrived in the morning without water, electricity, or bread, facing a complete famine. How many casualties do you

think there were, Sarah? Do you have any information on the matter? Abraham might know. Sarah, do you have any insights?

Politics-Aesthetics IV (The Plays No. 6)

Sara, let me tell you that conflict is not synonymous with war. War, especially war that involves civilians, is nothing more than cold-blooded murder. Sarah, we must not confuse mass murder with warfare. Mass murder, my dear, transcends the boundaries of mere homicide, for it is, in fact, nothing short of genocide. Genocide does not merely seize a generation, but rather intentionally targets innocent children and women, thus committing a grave violation against human rights. Sarah, this heinous crime against humanity can only be described as a massacre of the innocent.

It is with great disgust that I observed the French television presenters, who remained cowardly silent in the face of this atrocity.

Sara! It all began with a string of words - the embodiment of evil itself. Yes, the evil lies in these wicked words! The very hosts who presented the

innocent massacre as a noble war, cloaking it in the veils of French beauty. But let me stress, Sara, that the name of this conflict is utterly inadequate.

Sara, let us not fall prey to the falsehoods and illusions created by such deceptive words. We must confront this reality head-on and denounce it for what it truly is - a crime against humanity, a massacre of the innocents.

Politics-Aesthetics IV (The Plays No. 7)

Oh, Sarah! Raise your voice high and clear, for your words carry the weight of truth. Let your echoes resound through the valleys and mountaintops, penetrating the hearts of your children. For in this land, no ruler shall tread, except the sly and cunning Satan himself. His plans and schemes are woven within the winds, seeking to deceive and lead astray.

Children of Abraham, listen to your mother's call. Quench the flames that engulf your souls, for they are the fires of malevolence and wicked intent. Let not hatred and vengeance fuel your innermost desires, but rather let compassion and love guide your every step. Deep within the ashes of despair, do you find no dreams but those birthed from the darkest corners of your minds?

Isaac's children, silence the trumpets of war that blare with deafening cacophony. A bird perches, its song stifled amidst the entanglement of barbed

wire. For are these the melodies of darkness that you choose to embrace? Release the grip of confinement that strangles your spirits and embrace the symphony of peace and harmony.

And to you, children of Ishmael, freedom beckons beyond the boundaries of segregation. Where barbed wire once confined your aspirations, let it now crumble and yield to unity. For the tune of unity knows no bias nor prejudice, but resonates in the hearts of all who seek a world where love transcends division. Remove the shackles that confine your dreams, and let the symphony of reconciliation ring out.

Sarah, convey this message to your children. A plea that reaches beyond the boundaries of time. Let your words be etched upon the annals of history as a poignant reminder that evil can only reign when we allow it to reside within our souls. So extinguish the fire, children of Abraham and Isaac. Remove the barbed wire, children of Ishmael. For in unity lies our strength, and in love, our salvation.

Politics-Aesthetics IV (The Plays No. 8)

"Sara, have you heard of Orientalism in art? Let me share my thoughts on it.

The poet waits for the city to die, and once he sees no more danger, he starts to lament. He has been mourning for centuries.

The author waits until the police and politicians make all the decisions and implement new laws. Then, he begins to write in a characterless and cryptic language that nobody understands, not even the author himself.

The painter waits until the last child is killed, and with only the color brown, he moans and groans about it for centuries.

The composer waits for the rules of the police to play through the loudspeakers. Once the rules have spread, and there's no danger against him, he starts singing sad songs and wails."

This is what Orientalism in art is all about: Orientalists and Europeans adore this culture, loving being part of any group, and playing around with words to make them rhyme, regardless of whether or not they make sense.

Eastern art is plagued by a circular emotional fluidity, which is sickening. If the cinema had been their invention, the cinema screen would have been circular as well.

During difficult times like today, they become blind and deaf. They witness the crimes and hear the screams but are too afraid to join the group of nothingness. They wait until the whole city is destroyed and the danger is over, then re-emerge.

Even then, their safety is never in question. They live their lives in thick-necked circles that tolerate nothing else.

Post-Orientalism offers a way out of these circular patterns. It says no to police politics but does not

consider art as anything other than political action. Orientalism fails to recognize the difference between things that are associated with

reason. Sarah, warn Abraham's children before it's too late. Open your eyes and see before it's too late.

Sara, let us say no to the sad oriental poets of our time. Let us say no to the writers of the conservative oriental contemporary novel for once. Let us say no to contemporary oriental painters who have only black and brown in their color palette. Let us say no to the contemporary eastern composers, who see the identity in the melodies of their own land and others as strangers and illegitimate.

Let's say yes to the plural situation. Let's say yes to the tolerance of artists. Let's say yes to non-police policy squares. Let's say yes to sustainable peace in a dignified human condition. Man cannot say no forever.

Yes, let God have mercy and forgive us to reconcile us, his children.

Politics-Aesthetics IV (The Plays No. 9)

This is indeed an intriguing perspective to ponder. It's truly remarkable how a single modification in a word can have such a profound impact on our perception.

It's worth contemplating the influence of language on our understanding of the world. Words serve as tools for classification and definition, yet they can also limit our comprehension of the intricate and nuanced aspects of reality. Perhaps, if we were to let go of our reliance on language, we could unlock a deeper, more intuitive understanding of the world.

Another factor to consider is the power of unity. When we eliminate the word "and" and merge seemingly opposing concepts, it

fosters a sense of connection and harmony. This serves as a poignant reminder that, despite our differences, we are all integral parts of a greater whole. In a world that often emphasizes division

and separation, it becomes crucial to acknowledge the significance of uniting as a cohesive force.

sārah, allow me to delve further into this topic. Have you ever pondered the potential consequences if Abraham had chosen not to shatter the idols and introduce monotheism to his descendants, but instead simply separated a single letter from the word?

One might wonder, are Abraham's descendants in a better position today?

Indeed, sārah! A mere deletion of one letter transformed the entire word. Which word, you might ask?

The letter "and" was omitted. People no longer express these concepts using dichotomous language.

For instance, in the modern era, we no longer refer to these concepts in separate terms:

- Humans and animals
- East and west
- Men and women
- Muslims and Christians
- Jews and atheists
- War and peace
- Good and evil
- Heaven and hell
- Palestine and Israel

sārah, let us hold off on discussing the profound connotations and essence of these words for now. This is because we currently lack a shared understanding or definitive definition of them.

Instead, let us simply eliminate the word "and".
What should we replace it with?
Nothing at all, Sarah. Absolutely nothing.
Let us revisit these concepts together once again,
this time without the word "and".

humananimal

eastwest

manwoman

MuslimChristianity

Jewsatheists

warpeace

goodEvil

heavenHell

PalestineIsrael

Politics-Aesthetics IV (The Plays No. 10)

"Sarah" , it is imperative that you take action before it becomes too late. Accompany Abraham to the heights of Jerusalem and bring together Hybel and Cain, Isaac and Ishmael, the Palestinian people and Israel, President Biden and Netanyahu, Hezbollah and the members of Hamas.

All of them are your children. There is still time to boldly and convincingly proclaim, "The solution to trauma is to recreate the Trauma."

The common thread among all children and individuals is trauma – an understanding and awareness of its existence. Sarah, it is you who assigns blame towards them! Recognize

the significance of this potential conclusion: the shared experience of trauma is not redemptive but rather destructive.

Any neglected aspect of the intricate and

continuous entanglement of past, present, and future identities is devastating. Trauma leads to displacement. Trauma gives rise to fundamentalism. Sarah, communicate this to your Palestinian children! Those who have experienced displacement and trauma should not harbor unrealistic expectations, given their awareness of these traumatic events.

Sarah, convey this to the descendants of Moses! "The solution to trauma is to repeat the trauma." In the realm of the fluid and conflicted sense of belonging, and the irrationality exhibited by Shia Muslims in

radical fundamentalism, the human spirit is torn apart. Sarah ascribes blame to the children of Moses! In this state of emergency, Satan becomes the messenger of repeating the trauma of the Holocaust, for which you are held responsible.

Fear the passage of time and the consequences it carries. Sarah, summon the politicians! This fire is

nothing more than the accumulation and overflow of repressed collective emotions. An unison response to trauma will result in catastrophe. Put an end to the future generations' shame and hatred now. Sarah, convey this message to the people of the world! In this moment of unity, the only common ground lies in the accepting embrace of pluralism. Lower the flags. Human life outweighs any trauma – whether it be religious, national, or governmental.

Nothing is more valuable than human life. Sarah, bring Abraham alongside you. Tell him, "The solution to trauma is to repeat the trauma." Evil looms closely.

The event resides within the consciousness of an unconscious man. Man is an animal cognizant of trauma.

Politics-Aesthetics IV (The Plays No. 11)

Isn't it time to forget, Sarah?

Sarah, listen! My mind has a memory capacity of 1 TB. It is my right to preserve my identity in memory. After all, humans do the same thing: they associate themselves with categories such as race, religion, country, language, nation, city, accent, script, village, neighborhood, and even the license plate number of the house where they were born. All of these elements are integral parts of their identity.

Your past identity is your rightful possession; you have the power to safeguard it within your memory. Sarah, the accumulation and overflow of forty supported identities,

experienced across various spatio-temporal situations, transforms the events that humans encounter into anti-events. The intertwining of emotional fluid in cyclical circumstances greatly influences the human psyche. The resurgence of

trauma disrupts the established rules of the game, turning it into a battle. The battle penetrates the obscure world, and the words lose their meaning. The word returns to its simplicity from its multiplicity. It becomes its eternal form: a collection of discontinuous and unconscious letters.

W

O

R

D

Sarah, isn't it time to forget?

Sarah, isn't it time to let go?

Isn't it time, Sarah, to move on and leave it all behind?

In the realm of existentialism, as explored by philosophers like Albert Camus, the question of forgetting takes on profound significance, Sarah. Camus believed that life's inherent absurdity and

the inevitability of death should not lead us to despair but rather to a heightened awareness of the present moment. Forgetting, in this context, becomes a means of embracing the fleeting nature of existence and finding solace in the beauty of the here and now.

Sarah, by holding onto the past, we risk being consumed by nostalgia and longing for what once was. Camus urged us to confront the absurdity of our existence head-on, to accept the transience of life, and to find meaning in the midst of uncertainty. It is through forgetting that we can unburden ourselves from the weight of past identities and experiences, allowing us to fully engage with the present and create our sense of purpose.

Letting go does not mean denying the significance of our past but rather recognizing that our identities are not fixed entities. They are fluid and ever-evolving, shaped by our experiences and choices. By embracing the act of forgetting, we

open ourselves up to the possibility of growth, transformation, and the discovery of new aspects of our being. Sarah, it is time to

release the grip of the past and embark on a journey of self-discovery, where forgetting becomes a powerful tool for liberation and personal evolution.

Politics-Aesthetics IV (The Plays No. 12)

Sarah, let's have a dream like Martin Luther King at the end of the play. Maybe the police and politicians call us romantic idiots, but everything starts with a dream.

Children are the true interpreters of people. They show the innate truth of people before it becomes ugly; they are individuals who have not yet been caught up in murder, evil, and shamelessness.

Sarah, let's have a dream like Martin Luther King at the end of the play. Let's envision the creation and existence of a country where names such as "Jew" and "Muslim" can form plural identities without the presence of any superior unit.

A place and time where all the Palestinian people and Jews can come together with tolerance for each other; a place where people are freed from

extreme fundamentalism, like Zionism, that mercilessly murders and displaces other oppressed women and children.

Sarah, go to Pharaoh with your wife, Abraham. Although we know that, as Friedrich Hölderlin, the poet of poets, has said, "But where the danger is, also grows the saving power."

Read Sarah! at the end of the play, for Abel and Cain, Ishmael and Isaac, as the Muslim and the Messiah, and the Jew from "Patmos." Maybe the end of our dream is the beginning of an event.

God is near
Yet hard to seize.
Where there is danger,
The rescue grows as well.
Eagles live in the darkness,
And the sons of the Alps
Go fearlessly over the abyss
Upon bridges simply built.
Therefore, since the peaks

Of Time are heaped all about,
And dear ones live close by,
Worn down on the most separated mountains
Then give us innocent waters;
Give us wings, and the truest minds
To voyage over and then again to return...

The End
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